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Pulpit

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Preaching

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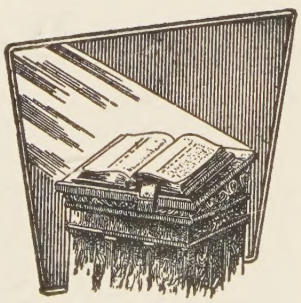

EDITORIAL COMMENTS

We commend E. Paul Hovey on the publication this month of his first book, **The Treasury of Inspirational Anecdotes, Quotations and Illustrations.** Readers of PULPIT PREACHING, who have long appreciated Mr. Hovey's regular feature, "Worth Quoting," will welcome this addition to their working libraries.

This month's topics emphasize two special days in the church calendar, Labor Sunday on September 6 and Laymen's Sunday on October 18. Next month's themes will be "Building on Spiritual Foundations" and "Eyes toward the Cross." The October themes will be "The Lord's Treasury" and "Modern Pilgrims Give Thanks." The November theme will be "The Deeper Meanings of Christmas."

BOOKS FOR PULPIT PREACHING

E. Paul Hovey, editorial associate of PULPIT PREACHING, has edited a book which will be extraordinarily helpful to all pastors. This volume, **The Treasury of Inspirational Anecdotes, Quotations and Illustrations,** contains 1800 entries which are arranged alphabetically by subject and are competently indexed. The book has been edited with creative imagination from a seemingly inexhaustible literary reservoir. (Fleming H. Revell Co., 316 pp., $3.95)

Favorite Sermons of John A. Broadus, edited by V. L. Stanfield, brings together twenty-four messages and sermon briefs which are interpreted

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WORTH QUOTING

E. Paul Hovey

Prayer is my way of thanking God for his goodness, his mercy, and his love. What a blessed experience it is to praise him for creating me, for redeeming me, for filling me with himself!

That, in simplest terms, is what prayer means to me. But I also have more particular reasons for, and satisfactions from, prayer.

I pray because I need the strength of faith to forgive those who have sinned against me. Only after I have forgiven them can I pray for forgiveness of my own sins. And only when I have sincerely repented do I feel that I am no longer separated from God, but in fellowship with him.

Prayer enables me to have fellowship with others. It changes my attitude toward them. I used to criticize . . . Now that I pray . . . I love and defend . . . Prayer is an agonizing experience, for it involves a willingness and a commitment to do God's will. It is not easy to give all of one's self to Christ. But I am ambitious for Christ to be on the throne of my life. Harry Denman in **Together**

* * *

When I saw you . . . so little and so frail, within the great stone house . . . me thought I saw the whole Church with you in it, lying in the hollow of God's hand. Sigrid Undset

* * *

When Jesus expressed his delight in the meek he meant those who did not pay an exorbitant price for pride, those who suffered no wound

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Pulpit Preaching

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EVERETT W. PALMER
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LAYMEN AT WORK

THE SLEEPING GIANT

Everett W. Palmer, First Methodist Church, Glendale, California

Laymen are a sleeping giant. The potential of laymen as a world-changing force for Christ through the Church is scarcely touched. That potential today is like the richest oil field on earth awaiting its first well-drillers, the mightiest river awaiting its first dams and turbines.

From time to time through the centuries Christendom has leaped forward into new virility and growth as some neglected truth, discipline, or resource has been apprehended, then implemented or transmitted. With others, I venture the prophecy that the next forward surge of Christendom will come as the Church learns to harness the enormous resources of manpower among its laity.

Today we join with churches across America to celebrate the importance of laymen. In respect and gratitude we salute their achievements, past and present. Especially, we look in eager expectancy to their potential.

I

At the outset, consider briefly the importance of laymen, past and present. Sometimes we hear a layman depreciating himself. "Oh, I'm just a layman," he says. Perhaps he is sincere, perhaps he merely is making an excuse. In either case, he is in error.

Let every layman look at himself in the mirror of history. See how important it says you are.

The first great religious leader mentioned in the Bible was a layman. Three world religions—Judaism, Mohammendanism, and Christianity — claim him as a spiritual ancestor. His name, Abraham.

The next outstanding religious leader to appear on the horizon was another layman who had not a little to do with a code of ethical and religious principles known as the Ten Commandments. His name, Moses.

One of the first and most famous writers of liturgy and hymns was a layman. Scarcely a Sunday passes in any church around the world when words attributed to him are not used as aids to worship. His name, David.

And the great prophets, those supermen of the soul whose words still break like lightning upon the mind and conscience of mankind, most of them were laymen, too.

Turn to the New Testament and the record is the same. The first twelve disciples came from the ranks of the laity. The first Christian martyr, the first man to pay with his life for his witness as a follower of Jesus Christ, was Stephen, a layman. The first and greatest missionary and statesman for Christ was a layman named Paul. Our Lord, Himself, was a layman.

Were we to remove from the Old and New Testaments all reference to the work and worth of laymen, much of the Bible would be deleted.

If anyone has been depreciating himself saying, "Oh, well, I'm just a layman," here is a remedy. Look at yourself in the mirror of history.

Turn now from the past to the present. Viewing the contemporary scene we no less are reminded of the importance of laymen. A friend of mine recalls the childhood game of making a church with our hands, say-

ing, "Here is the church and here is the steeple. Open the doors and there are the people." The analogy is valid, he says, and I agree. A church is not the preacher; it is the people.

A church is never stronger than the faith and devotion, loyalty and love of its people. A pulpit is never so eloquent and convincing as the sincerity and dedication of the pew. An organ and choir are never as much an instrument of harmony as is the spirit of Christlike forbearance, forgiveness, and helpfulness among the congregation.

Whether viewed in the past or the present, in the record of history laymen are important. They are the giant in the church.

II

Having considered the importance of laymen, see what makes them important. In particular, let us review several advantages which uniquely are the strength of laymen.

For one thing, a layman is not handicapped by being regarded as a professional.

When a minister goeos to visit non-church people in the interests of Christ and the Church, often the initial strength of his approach is blunted by the hidden barrier: "Oh, he's a preacher. He's coming to see me because it is his job to talk with people about religion. Only the preacher takes Christianity seriously. That's because he's paid to do it." But when a layman gives up a comfortable evening at home to ring their doorbell and visit with them about such matters, what a difference!

Of course, people within the Church are well aware that no minister worthy the name is a hireling. The minister by reason of his special training and serving full time has the greater strength for the task of Christian nurture within the Church. But the layman, for the very reason that he is a layman, has superior strength in the task of evangelism, that of reaching and winning those outside the Church. Let laymen rejoice in their opportunity to prove to the cynical world that a Christian is not a man paid to be good.

Laymen have another advantage uniquely their own in the work of Christ. By reason of their vocations they can infiltrate the entire community with the witness and influence of a Christian. They go as salesmen and secretaries, union officials and business executives, bankers and bus drivers, milkmen and manufacturers lawyers and doctors, teachers and journalists, policemen and parole officers, real estate agents and F.B.I. agents. It is difficult to think of an honest vocation not represented by the laymen in the church family. Each gives some layman incomparable opportunity to communicate the gospel in life situations with language, both intelligible and convincing to people the preacher would never even see, let alone reach. It has been estimated that on the average a minister spends only five per cent of his time among people outside his church, whereas laymen spend most of their time with people outside their particular church, and much of their time with people outside of any church. Theirs, then, is the incomparable opportunity of being salt for the lump. As laymen they can infiltrate the entire community with the influence of Christ.

In addition to his advantage of amateur status, so to speak, and his ability to permeate the total life of the community with a Christian witness, the layman has another strength uniquely his own. He is many. The Methodist Church in United States, for example, has approximately 10,000,000 laymen, but only 17,500 active ministers, and many of these ministers are in some form of detached service, as chaplains, professors and executives of various church-related institutions. My guess is that probably no more than 15,000 active ministers are serving churches as ministers. Laymen outnumber these ministers more than 500 to 1.

III

Now let us move to the heart of the matter. What does this incomparable opportunity require of laymen?

First, certainly we would all agree, it requires the highest standards of morality. As laymen we, as our minister, bear the name of Jesus Christ. That means we should, God helping, be noblemen, in the finest sense, God's noblemen. Children and youth should find in us an inspiring example, learning no harm from us but only good. Their memory of us should be for them an incentive for goodness, a source of strength. Business associates and neighbors should find us a man of honor, a gentleman, brother.

Sometimes we are tempted as laymen to think there are two standards of Christian morality: one standard way up high, representing the finest of Christian ethics reserved for ministers only; then another down lower where the going is easier, for laymen. Nothing could be more contrary to the spirit of Christianity or the teaching of the Bible. There is one standard of morality expected of all Christians, laymen or ministers. As laymen we should make it a point of honor that our attitudes and habits by the grace of God are what we expect of a minister.

"Who shall ascend unto the hill of the Lord?" asks the Bible. "He that hath clean hands and a pure heart." This applies to laymen as well as ministers. Anything less is unworthy of the name of Christ; anything less hurts and hinders His cause.

Second, as laymen, we should be growing Christians. Christians, like trees, tend to die first at the top. As laymen we are no less vulnerable to this than ministers. Hence, it is our duty to keep on growing in our knowledge of the Bible and of God. In addition to reading the Bible we should be constantly reading some book by a first-class mind dealing with matters that should concern thoughtful Christians. Especially, always we should be requiring of our soul progress in man's most demanding discipline, richest resource and highest art—the practice of prayer!

We expect this of a minister. As laymen then, God helping, we should require it of ourselves. We should be putting our brain muscle and soul sweat in the most important business on earth, the business of Christian growth, even as should a minister.

Third, as laymen we should be Christians in earnest. Christianity is the greatest truth know to man or it is sheer poppycock. The Church is the greatest Cause on earth or it is sheer nonsense. It is one or the other. If we profess belief in Christ and the Church and bear their names, we should act accordingly.

Certainly as laymen we should match the dedication of our minister. We should make it a point of honor to be as much in earnest and loyal in the cause of Christ and the Church as is he. In proportion to our strength, ability and time we should share as much, give as generously, and work as hard as he. Christ gave His life for us, even as for the minister. Christ trusts us to carry on for Him, even as He does the minister.

Today we salute a giant in the Church. We honor their achievements, past and present. We rejoice in the strength iniquely their own in the service of Christ. We challenge them for Christ's sake to let God have full use of their potential.

ON BEING A MAN OF DISTINCTION

Glenn E. Hanneman, First Baptist Church, Plainfield, New Jersey

I want to think with you about the subject of intemperance! No, I shall not dwell on alcoholism, though I do not believe that even the temperate use of alcoholic beverages can be included in the life of one who truly seeks to be a follower of Christ. But on a vastly different basis, I challenge you men to be intemperate in your allegiance to God. Now I know that we men are supposed to be the householders, the providers, and the strong who shoulder great responsibilities. And certainly every boy grows up in the belief that it is a "man's world" — at least until he matures enough to recognize the true powers which operate behind the scenes. But I know, too, that many men have not made up their minds about God. While they recognize some basic Order in the universe which might be called God, the personal implications of God are foreign to their thinking.

Frederick Keller Stamm, in his book **If This Be Religion,** writes of an experience he had with S. Parkes Cadman, some three months before that great preacher and man of God became fatally ill. They had attended a meeting of the Clerical Union, and as Dr. Stamm was taking his distinguished passenger home, the conversation naturally turned to the state of his church. In a choking voice, betraying the deep concern he felt for his people, Dr. Cadman said: "Fred, my church is limping, and my men won't do anything about it. Do you know what is wrong with my church? My people like me, but they don't love God!" This seems to be the factor which has persistently prevented God from having His fullest influence in the affairs of men.

What about our basic allegiance? What is the true center or belief from which our work is done? What is the springboard from which we move to make our mark in the world? Does God work through men? Or is He some intangible name men have given to that which they cannot understand? You see, this moves into an area which affects us all. There is a great difference between believing in a God and knowing and loving Him as my God. It is like seeing a neighbor walk down the street to his home. You know him as a father to the family living in that house; but to those children who have shared the intimate experiences of trust and love, his is our father — a far deeper and more significant experience.

Many centuries ago the prophet Elijah observed the indecision and divided allegiances which were undermining the moral and spiritual fiber of his nation, and finally, when the opportunity presented itself, confronted the men of that nation with the challenge: "How long will you go limping with two different opinions? If the Lord is God, follow Him!" Now in a day when moral leadership and righteous living may well prove to be the factors which tip the scales of fortune toward peacefulness, it seems to me that this question of basic allegiance looms high among the issues with which Americans must come to grips. What do you think about God?

I

One thing is certain: God has never been able to work effectively in men's lives until they have become totally committed to Him. Reuben Youngdahl has written of a man, who, in finding himself late for an important appointment, dashed from the train to a taxi, jumped in, and shouted to the driver, "Get going, and drive as quickly as you can!" After they had been driving some blocks, he impatiently called to the driver, "Aren't we almost there?" And the driver, long conditioned by such experiences

lowed down, looked over his shoulder, and drawled, "Almost where? You didn't tell me where you wanted to go."

Now, as incongruous as that may seem, it represents, nevertheless, the philosophy by which many people live. They have no apparent objective other than making enough money to pay the bills at the end of the month. But what about the meaning of that month's experience? Can a man go for long without knowing where he is bound? Every principle of experience indicated the folly of such misdirection. The camera, for example, does not produce clear-cut pictures until it is focused. Steam does not produce power until it is confined. The Niagara is never turned into light until it is tunneled. So life never grows great until it is focused and disciplined and dedicated.

The Bible is filled with the stories of men, but only those who made up their minds about God stand out as men in whom He was well pleased. Moses, for example, had the finest education available in his day and every possible advantage that could be accorded the favorite of the king. It was not until that vivid experience of God in the field, when his latent powers and unusual preparation were lifted out of their dormancy and focused on the great commission from God to lead his people from Egypt, that Moses took on the luster of greatness.

Amos was a farmer, a sheep-herder, and a layman untrained in the things of God. But he had an experience which transformed him into a fearless trumpet for righteousness and justice. This could never have been without that commitment.

Even Jesus of Nazareth did not begin to reveal the power that was His until He had worked His way through the devastating period of temptation to register complete dedication to the will of God. Life never grows great until it is focused, disciplined and dedicated.

Now, of course, it must be admitted that some men turn their dedication to wrong purposes. We need not spend time elaborating that point. Countless names could be gathered of those who have striven for power, for money, for fame and for adulation. More often than not they have been a part of the world's problem — not the answer. God needs men who will commit themselves to Him, who will make his purpose the springboard from which they move into the business and social world.

Have you wondered about the direction your life has taken, the good it has done, and the worth it holds for your community? Its greatest adventure may lie immediately before you in a real commitment to God! Dr. Fostick has said that "a man can avoid making up his mind, but he cannot avoid making up his life. Something or other gets him!" If not faith, then fear; if not hope, then discouragement; if not luster, then drabness; if not the high, then the low. But something gets us. We can't avoid it. "How long will you go limping with two different opinions? If the Lord is God, follow Him." God needs committed men.

II

Another fact is certain: God has never been able to work effectively in men's lives until they have maintained contact with Him. God needs praying men.

Lord Morley, in his life of William Gladstone, says that he discovered in Gladstone's papers a private diary in which he recorded his inner life of prayer. On the occasion of one of his most important speeches in the British House of Commons, while he was waiting to catch the speaker's eye, his lips moved constantly. Members of the House thought that he was rehearsing his speech, but in his private diary he says he was engaged in prayer. He was quoting a passage from the Psalms: "Give Thy strength unto thy servant, O Lord, give thy strength unto thy serv-

ant." When at last his magnificent voice sounded throughout the House of Commons, it was not just William Gladstone speaking; it was Gladstone undergirded of God.

James L. Kraft has told of his early days in Chicago when he began peddling cheese to retail stores. In spite of industrious habits, long hours, and clean living, sales were poor with no sign of improving. Something seemed radically wrong. He said that in those days he would often talk things over with his faithful horse, and one day as they were driving along he said, "Paddy, what's the matter with us?" And as Paddy continued in his ambling way over the cobblestones, Mr. Kraft said, "There came to me as surely and directly as though the words had been spoken into my ear, 'You have been working without God.'" And then he continued: "From that very day when I listened to God my life began to change. Faith sufficient to every need was given to me, and the tools for building a useful, happy life were put into my hands."

Look at the lives of some of the great believers in prayer. Martin Luther spent a considerable part of each day in that spiritual activity, and under God changed the course of human history. Phillips Brooks, another who believed passionately in prayer, placed the indelible stamp of his own consecrated personality upon the religious life of America. William Carey, a cobbler, became a scholar who under the power of God pushed back the frontiers of ignorance and despair. Albert Schweitzer conducts daily services of prayer in the hospital at Lambarene. And one of the profoundest convictions of his life is that he was led of Almighty God to undertake his medical career to the natives of Africa. Joseph Fort Newton has called him "the greatest soul now upon the earth." God uses praying men for good purposes. He needs praying men.

But why labor the point? Some men feel prayer to be a waste of time, undoubtedly because they have never tried it or because they have been frustrated in a childish concept of its use. Others want to know, "Will it work?" Apparently as a tool for their personal interests. Still others hold serious intellectual doubts which have grown out of the "scientific temper" of our time. But the one man in whom all the meaning and power is sharply focused never bothered to justify it. Jesus simply prayed. His contact with God was never broken. Those who had the privilege of walking with him recognized the source of his power when they said, "Lord, teach us to pray."

Have you lost confidence in your self-sufficiency? Have you faltered before important decisions? Have you agonized about the future? Have you wondered whether God does work for good in human life? "How long will you go limping with two different opinions? If the Lord is God, follow Him." He wants to work through you. God needs praying men for His purposes today.

III

Now one more certainty: God has never been able to work effectively in men's lives until they have lived with consistency under the impulse of His Holy Spirit.

Years ago in Boston, Bishop Francis J. McConnell delivered a speech in which he told about the thousands of Chinese Christians who were martyred during the Boxer Rebellion. "There they knelt," he said, "with their heads on the blocks, the knives trembling in the hands of their executioners. All they needed to do was to grunt out a Chinese word that meant 'I recant,' and their lives would have been saved." Then he continued, "Now what should I have done under those circumstances? With my head on the block, I suspect I should have said, 'Hold on, now. I think I can make a statement that will be satisfactory to all sides.'"

Somehow that has a disturbingly modern ring to it. In this matter of social drinking, for example, which transforms so many from the so-called "men of distinction" into the "men of degradation" at the other end of the line, instead of a resounding rejection, one finds even churchmen moving with the crowd, assuming that everyone is doing it, that it is necessary to get the order or make the sale. Where are the Christian voices that should be rising in protest over the sharp increase in alcoholism, the crime rate, the immorality, and to fatalities and divorces, that grow directly out of this supposedly innocent form of luxury and pastime? Are they seeking to make a statement that will be satisfactory to all sides?

Or take this matter of a man's word of honor. Once a man's word was his bond. Now we find in certain areas of business, certain levels of political activity, it is the accepted practice of saying one thing while meaning another. Even among churchmen, moving supposedly under the bond of Christian Love, one occasionally finds the spiteful, treacherous word cloaked in a wreath of smiles and piety. Wherever you find it and whatever you call it, it is still basically dishonest and unChristian. For too long Christians have been like that, accommodating, worldly-wise, pliable, acquiescing in what is "conventional," as Dr. McCracken has put it so well. "How can their unbelieving neighbors be certain as to what the Church does stand for unless it is an easy-going toleration of things as they are, coupled with a mild desire that they may grow better in time?"

Certainly God has never been able to work effectively through any man whose word was not supported by honor, integrity and consistency with the principle of righteousness. It was only by the grace of God that Peter was able to recover from his grievous denial. But Judas' dishonor was beyond repair.

It was Bishop Berggrav's fearless Christian integrity which baffled and eventually routed Hitler's hordes in occupied Norway. But it was Quisling's weak compromise which made his name a synonym for treachery. Jesus used words like salt, light, leaven — words with an integrity all their own — in describing the impact he hoped His followers would bring to bear upon their world.

The need has not changed. The times are perhaps more crucial, but the opportunity was never greater. God needs men who will not allow their lives to be tarnished by some unclean activity, simply because those with whom they must associate have accepted it. He needs men who know what they believe, and stand on its rightness, regardless of circumstance. "How long will you go limping with two different opinions? If the Lord is God, follow Him." God has used in a mighty way the men who have made up their minds to be consistent with His purposes.

As I look through the pages of history and the Bible to the beginning of time, I find that it is not what has gone into the men that made them men of distinctive importance. It is that which has issued from within, from those who have made up their minds about God. It has been an intemperate love for God which has manifested itself in loyalty and commitment, in trust and prayer, in strength and consistency. It has been the unrestrained and intemperate love from God who bound all these up in his Son, the Christ, to show us the way we ought to live. I believe the greatest need in the world today is for Christian men who will stand unashamedly on the side of God and his good purposes. "How long will you go limping with two different opinions? If the Lord is God, follow Him," and truly be a man of distinction.

A MAN ON THE JOB

Arthur H. Kolsti, First Congregational Church, Indianapolis, Indiana

One suspects the churches have not been too imaginative in recognizing the potential Christian influence latent in manpower in the church. A story is told of a pastor who preached a most moving sermon on the need of men to serve the cause of Christ. After the sermon a man came up and said, "My! that was an inspiring sermon. I want to help. What can I do?"

The pastor scratched his head. "I don't rightly know. We already have enough ushers."

Here was an opportunity missed to develop an awareness of the wider dimensions of Christian work. Even more important than the time a man spends within the church is the time he spends outside the church and the service he renders to God. The most important activity of a man's life is his work, not only because he must work to eat, but also because work is a means of self-fulfillment. But even beyond this, for the Christian, his vocation is one of the spheres through which he carries out his service to God. "My Father works and I work," said Jesus. God is a worker, and man is called to the holy task of being a coworker in the fulfillment of a redemptive purpose. Paul echoes conviction: "We are co-workers together with God."

Consider this story of a man on the job. Genesis 24 tells the charming story of the meeting of Isaac and Rebekah. The meeting of the two is brought about by a man whose name is not even mentioned.

Abraham is now in the sunset of his life. The years, despite their hardships, have been good to him. The wanderer who left Haran many years before is now a prosperous nomadic prince. One task remains — the provision of a suitable wife for Isaac. Abraham's thoughts turn homeward and he decides to match his son with a member of his own clan. As patriarch, the initiative in such a matter is Abraham's prerogative. He commissions an old and trusted servant with this responsible task. Equipped for the journey with ten camels, adequate provisions and costly gifts, the servant starts out. When he arrives at his destination, he stations himself at the village well where maidens come to draw water. To enter a strange land and find a wife for his master's son is a difficult and delicate task. But this is a wise man. He not only sought divine guidance; he used his own ingenuity. This man prayed as if everything depended upon God and worked as if everything depended upon him.

Suddenly a young lady appears at the well. Her attractive appearance qualifies her as a candidate. But what of her character? The servant decides to investigate by asking for a drink. One way to find out about a person is to ask him to do something for nothing. The young lady supplies him with water and gets water for his camels as well. Thus the character of Rebekah begins to be unveiled.

The servant follows to the home of Laban, Rebekah's father, and presents his mission relentlessly, refusing either food or lodging until his errand is successful. With his mission accomplished, he hastens to return to Abraham. Behind the meeting of Isaac and Rebekah, we have this brief glimpse of a man who did his job and did it well. We can understand why this man was Abraham's chief of staff. He was a man to be trusted with a job.

We do not know just why he was such a good worker. Perhaps because Abraham was his boss. Certain types of employers produce certain types of employees. In industries that have had a violent history of labor relations, like the mining industry, a militant and aggressive type of labor

leader has emerged. In other industries, where relations are better, more moderate leaders have emerged. The character of the employer often influences the character of the employee. We all work better for a good boss.

While we cannot be sure what made this servant a good worker, we can be sure of his attitude toward his job and the way he did work. These are clearly outlined in the story.

I

Observe, for example, that this man undertook his work in a spirit of prayer. "O Lord, God of my master, Abraham, grant me success today, I pray thee. And show steadfast love to my master, Abraham."

This is one way to begin as Christians. We can lift our work to God in prayer. We can recognize that the commitment we are called to make as Christians includes the whole of life. I recall a remark a Wyoming rancher made when he and I were discussing the relationship of religion and business. "Look," he said, "When I go to that sale barn I'm not going to any prayer meeting."

No, he is not, but he is a Christian. He is one called by Christ to walk in the light, and people with whom he deals each day are people Jesus described as neighbors. He is called to live the Christlike life right here where Jesus lived it.

How did Jesus teach his followers to pray? "Thy will be done." Where? "On earth." Right here, right now, in this place. This is what Luther tried to express in his doctrine of the priesthood of the individual believer. Every man is called to a ministry, called to be a co-worker with God. We can begin with an act of prayer and dedication to be mother, housewife, teacher, engineer, executive or skilled worker.

Then certainly prayer can follow us on the job. Every vocation has its problems of human relations, and its moments when forgiveness, understanding and kindness are in order. Every job has its pressures and anxieties. Certainly these will yield to prayer.

But I believe another facet of prayer is here also and that is the prayerful consideration of the whole range problems involved in relating faith to work. To say that Christ calls us to serve Him within our vocations is one thing; to translate that calling into terms meaningful for a workaday world in mid-century America is another thing. This is what Reinhold Neibuhr has been saying in his criticism of current evangelism. Ethical questions in modern times are too complicated to be solved on the basis of a simple decision for Christ, though that decision is a starting point. Relating faith to work requires a far-reaching, prayerful probing.

By way of illustration, here are some varied problems that might confront us.

I am a Christian lawyer. What is my role in a divorce case?

I am an executive. What does it mean to be a company man? Has the corporation usurped some of the functions of God? What influence do I have in a staff meeting where the final decision is made by a group?

I am a salesman. What is my response when a competitor uses unfair practices?

I am a real estate man. Assume I want to act with Christian justice toward minority groups who seek housing through me. How can I stand against the tide of prejudice in a community?

Once we tie this business of a Christian decision down to concrete business decisions and problems we run smack into a host of problems that put us right on the spot. Bringing prayer into work involves some long overdue thinking, the facing of some hard facts about what it means to be a disciple of Jesus.

II

Now take a closer look at this prayer of Abraham's servant: "O Lord, God of my master, Abraham, grant me success today I pray thee, and

show steadfast love to my master, Abraham."

Many a worker might not begin work with a prayer but there is a good chance many might begin with some reverse sort of sentiment, such as this: "Let me get the most out of this and give the least," or "Make this job a good deal where in I can coast along." This is a familiar enough mentality. This notice appeared on a company bulletin board: "The management would appreciate it if the employees would take a work break between coffee breaks."

Abraham's servant had no such attitude. He felt personally responsible for the task set before him. Let the Christian bring to his work a sense of personal responsibility. Of course, Abraham's servant was doing a personal job. He was working for a man he knew itimately. He knew his job and he understood his mission. He saw the role he could play in the continuation of a worthy purpose.

We no longer work in such simple surroundings. We are a part of a vast, mass-producing industrial machine. If there has been a loss of a sense of personal responsibility, it may be due in part to the very character of modern industry. It is one thing to understand your work when its terms are clear; it is another thing to understand your role on an assembly line. In one of the Ford factories in Detroit an interviewer asked an assembly line worker what he was making.

"C 429," he replied.

"What is C 429?"

"I don't know."

"What happens to C 429 when it leaves you?"

"I don't know."

"How long have you been making C 429?"

"Nine years."

Nine years of not knowing what he was doing! How can anyone find meaning when he has no idea of what he is doing?

The loss of a sense of meaning in work is reflected in many ways. Perhaps the "do-it-yourself" craze represents an outlet for frustrated creativity. A worker complains of fatigue and watches the clock all day. When 5:00 p.m. Friday arrives he jumps in his car, forgets the fatigue, and drives 500 miles for a weekend of fishing.

There has been a major change in our economic community that the unions have not fully appreciated. There was a time when the major sin of the economic order was its exploitation of the worker. This is true today only in particular areas. The greater sin of our present economic order is its depersonalization of the worker. What light does our Christian faith shed on the problem? Frankly, I don't know. It's a concern for our Christian faith, for it's a problem that concerns human beings.

One thing sure, the church cannot approach the problems of a technocracy with a nineteenth century attitude toward work. There was a time in our national life when work was more personal. Families worked together on a farm. Citizens worked individually or in small groups for one employer. Ministers, as a whole, were much closer to the work life of their people. A typical parson in the 1880's might stroll down Main Street, and stop to chat with the blacksmith, the druggist, the postmaster, the owner of the general store, all of whom might be members of his church.

Life today is more complex. The whole context of work is changed. It is difficult for a minister to know his people in their work situations, especially when the church is located in the suburbs, the bedroom of the modern city. He doesn't get a chance to go into the kitchen. I am sure, however, that if any man could and wanted to invite his minister to his place of work for a visit, he would find the minister anxious to accept, especially if lunch were included in the invitation. If every minister had a chance to understand his parishioners' work situations, he would be better pre-

pared to minister to their spiritual needs. The aim of preaching is more than offering salvation to a disembodied soul. The aim is to shed the light of the gospel on the whole life of man. This whole trend of thought comes as an innovation to a good many. One pastor confessed, "I had always been concerned how my people spent their money. It never dawned on me to be concerned with the way they earned it."

III

But this sense of personal responsibility is needed by all who hold responsible positions. Note the way Abraham's servant pressed his goal. He refused food until he had stated his mission. He refused the invitation to linger. He gave the full measure. How we need men who will give the full measure!

Abraham equipped his servant with camels and provisions. A modern Abraham would have given him the company car and an expense account. What a time a less-honest man might have had. He could have accepted Laban's invitation and had a bit of vacation on company time.

One of the common characters of today is the "expense-account aristocrat." You meet him on planes, trains and in the best hotels and restaurants. He lords it over waiters, orders the best on the menu and entertains lavishly — all on someone else's money. In short, he is a phony.

We could all have a great time spending someone else's money. Recently there appeared in the papers a story about a little lady who had liberally supported all the local charities in her town. It was discovered that for years she had been embezzling funds from the bank where she was employed. She was having a great time with someone else's money. It is easy to be Christian on these terms. Jesus did not say, "give someone else's money away." He said to give your own. He did not say to turn someone else's cheek. He said to turn your own.

Remember the teaching of Jesus about giving a full measure? His words reflect the ancient custom of measuring. The man who measures squats on the ground and fills the measuring cup about three-fourths full. He then presses the grain down and shakes the cup. He repeats this procedure until the fullest possible measure has been given. This is a meticulous process. It is the sort of full measure that Abraham's servant gave, a meticulous accounting. How foreign to the attitude that plays fast and loose with someone else's property.

The temptation cannot be resisted to draw this thought out into the realm of stewardship. We are a rich nation, yet how we squander our resources. How glibly we speak of billions of dollars in government. How wasteful we are with our God — given resources. Here are some examples of what we do with what we have.

For each dollar spent on schools, we spend $2.96 for military purposes, $1.60 for new cars and $1.75 for amusements. We spend more money for comic books than for text books. We spend 1.5 billion dollars a year for travel abroad and only 10 million a year on mental health research. We spend three million dollars a year on eye research and 12 million a year for mascara, eyebrow pencils and unprescribed eye lotions. While we have three million excessive drinkers and 750,000 alcoholics, more than all of our polio, tuberculosis and cancer patients, we spend nine billion a year for alcohol. What does this say about our national scale of values?

We are expense-account aristocrats in this promised land. We are squandering that which was given by another. We have forgotten that the earth is the Lord's and the fulness thereof, and man is God's retainer on earth.

Our economy is one of abundance. Now an abundance of things is not bad. The book of Genesis is a mat-

erialistic book. It speaks of a promised land flowing with milk and honey. Opening chapters outline the riches of the natural world and bear this judgment, "And God saw that it was good." We need a Christian philosophy of things.

The Bible puts personal property in its proper place. Man's property is important as the expression of his personhood. When Queen Jezebel defrauded a man of his land, Israel never forgot and the prophets took up the cry, "Remember the blood of Naboth." Personhood involves ownership. A prisoner can still feel that he is a person if he owns something. If he is left free to arrange a picture or a few personal things he still has a medium in which he can express his personhood. Take even these away, as the Nazis did, and you denude personality. The Bible endorses ownership, but it also reminds us that to whom much is given, much will be required.

In the Lord's parable of Dives and Lazarus, Dives was condemned, not because of his wealth, but because he ignored the need of Lazarus. He denied community. Emil Brunner says: "Anyone who believes that he has the right to enjoy his wealth as a natural right, simply because it belongs to him according to the law of the land, has no conscience at all. Wealth creates a special calling within which God's will has absolute authority."

Recapitulate for a moment the story of a man on the job. He brought prayer to his work and his work to God in prayer. He felt personal responsibility. He gave the full measure. God grant that we may do the same as faithful servants of Christ.

BOOKS FOR PULPIT PREACHING. . . from page 2

by the editor. Many of these sermons by this pulpit master of remarkable stature have not hitherto been published. The sermons are worth careful reading both for their homiletic craftmanship and for their vivid interpretation of major Christian emphases. (Harper & Brothers, 147 pp., $2.75)

A Shorter Commentary on Romans is described by its author, Karl Barth, as a smaller and younger brother of his earlier **Epistle to the Romans.** The book does not offer the comprehensive Barthian analysis of Romans, but the heart of Barth's exegesis is summarized. It is difficult to imagine that any pastor will not find in these pages the substance for continued preaching. (John Knox Press, 188 pp., $3)

Adults at Worship by Wallace Fridy offers twenty-three complete worship services including worship aids, devotional messages, and prayers. Although this book will be useful for those entrusted with worship leadership in all kinds of situations, the real value lies in the sermonettes which are written with clarity, relevance, and spiritual energy. A number of these are appropriate for special days and seasons. (Abingdon Press, 128 pp., $1.75)

Funeral Services by James L. Christensen fills a definite need among low church clergymen, for the book contains twenty-three services for specific occasions. Each service contains scriptures, prayers, poetry, and a meditation, as well as suggested music. Among the occasions included are funerals for infants and small children, victims of accidents and sickness, strangers and average church members, and persons of other religions. (Fleming H. Revell Co., 160 pp., $2.50)

Who Do You Say That I Am? by A. J. Ebbutt carries the sub-title, "Answers to Your Questions About Jesus." Fifteen questions, each of fundamental concern to Christians, are answered thoughtfully and con-

tructively according to what the uthor describes as the critical histor- al approach to the Bible. This book vill surely guide many pastors hrough a worthwhile series on the uestions people persistently ask bout Jesus, although not all pastors vill concur completely with Dean bbutt's delineations. (Westminster ress, 170 pp., $3.50)

The Idea of Equality, an anthology dited by George L. Abernethy, traces major thoughts regarding natural, political, social, spiritual, civil and economic equality from Old Testament writings to contemporary surveys. A reading of this book reveals the persistent concern, especially according to spiritual standards, of the idea of equality both as an abstract idea and as a practical workaday world principle. Seventy-four writers are represented. ((John Knox Press, 351 pp., $6)

WORTH QUOTING . . . . from page 2

ecause of their conceits, those who efused to lose sleep because they ad not been shown the proper de- erence. How fortunate such people re. Jesus called them "blessed." Roy . Smith

* * *

The Christian knows that valid ducation must recognize the fact hat the universe can only be truly nderstood as the creation of God; hat nature and human life are not elf-explanatory; that absolute hu- an loyalties belong to no man, roup or process, but to the tran- endent universal God. Man is the reature of God, created for freedom, esponsibility and love. He is a sin- ul being who needs to acknowledge is sin rather than project it upon is enemies, demons, social condi- ions or any of the many alternative cape goats which primitive and mod- rn societies provide. The human pirit craves a love and fulfilment which it cannot provide itself. God nd His Kingdom are the end of hu- an life and history and when men ccept lesser ends they are guilty of he idolatries so obvious and disas- rous in modern history . . . if the Church realistically wishes educa- ion to be based on such a view of ife and the universe, we cannot de- end only on valiant, isolated, strug- ling, individual Christians, but must orm groups and institutions which vill consciously seek to realize the educational implications of the above facts in their common group life and in their approach to the various academic disciplines. This is the essential task of the Church college.

Federation News Sheet

* * *

Democracy needs more free speech rather than less, because even the talking of foolish people is valuable if it serves the purpose of guaranteeing the right of the wise to speak.

David C. Coyle

* * *

The Christian church is primarily a fellowship rather than an organization. Edward Hughes Pruden

* * *

This is not time for second-hand Christian testimony. Men and women must know what they testify. C. Osar Johnson

* * *

Christ commanded us to love one another, but instead, we suspect one another, revile one another, hate one another, continually get ready to kill one another, and we actually are killing one another. George A. Buttrick

* * *

On the first Sunday of the year 1942 Bishop Eivind Berggrav, leader of the resistance in Norway, was allowed to write a letter to his wife. In it he mentioned the text for the day from his Lutheran prayer book. He wrote: "He hath sent me to heal

the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). The letter was censored by the chief of police in Oslo, who called the bishop's wife to his office. After she had read the letter, the chief said to her, "I order you to write to your husband and tell him that from now on he is forbidden to quote the Bible, for it is much too up-to-date."

"Much too up-to-date"! This has been the timeless witness of the Bible through the centuries as its eternal message of truth breaks through its ancient pastoral settings and speaks to a scientific-atomic age. As such it is indeed the timeless wonder, for whether the human setting changes from the sundial to the modern atomic elapsed-time clock, the problems and processes of human hearts have remained the same for centuries and can only find their solution as—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Hebrews 1:1-2)—and now speaks to men and women through the written Word.

It is therefore much more than a book. It is a living force that is never outmoded or out of date. It has meaning for every generation and brings into proper focus the Word or Life for every dilemma, every peril, every heartache and every pain of the human heart. **Bible Society Record**

* * *

The Church of Jesus Christ is the only global fellowship that holds the actual possibility of the eventful removal of every dividing hostility.

Jitsuo Morikawa

* * *

One person whose mind is up for a worthy cause can move multitudes.

* * *

We are all the sum total of our actions. Character cannot be counterfeited, nor can it be put on and cast off as if it were a garment to meet the whim of the moment. Like the markings on wood which are ingrained in the very heart of the tree, character requires time and nurture for growth and development.

Thus also, day by day, we write our own destiny; for inexorably we become what we do. This, I believe, is the supreme logic and the law of life. Madame Chiang Kai-shek

* * *

Intelligentsia

The most intelligent people,
It always seems to me,
Are the ones with excellent judgment —
The ones with whom I agree.

Margaret Waddell Peters

* * *

"When first we heard the Word of God, we thought it was a great tree under which we could sit and rest. Now we find it is a Machete which we must pick up and go to work." Thus spoke an African pastor.

Mabel Albaugh

* * *

Our fathers were impressed with the horror that men should die without Christ. We are also impressed with the horror that men should live without Him. Roger Fredrikson

* * *

The world is coming to be a neighborhood; but unfortunately it is coming to be a quarrelsome neighborhood.

* * *

We have a Christ who is the Saviour of the world. We have a gospel which in creative ideas and dynamic power far surpasses the ideology of communism. We have on our side the God of history. What are we waiting for? Walter W. Van Kirk

LLOYD WILLIAM PUTNAM
JOHN B. WARMAN
HOMER J. R. ELFORD
E. L. ALLEN
E. PAUL HOVEY

LABOR SUNDAY

HANDS, HEADS, AND HEARTS

Lloyd William Putnam, First Baptist Church, Dayton, Ohio

Normally Sunday is a day when we would like to forget the work of the past week and the tasks ahead. But it is fitting for us to pause on this Sunday to remember that our daily work can be a blessing, not a curse. In the daily use of our abilities and talents we can discover the joy of being creative, even as God is creative.

Unfortunately, not all work is worthy of our remembrance. Some of man's labors actually constitute dis-service to his God and to his fellowman. But on this Labor Sunday we would remember three types of workers who are certainly worthy of our highest praise.

I

We would first honor those who work with their hands. When we think of labor, chances are we usually think of physical labor. We think of those who spend the hours of day fashioning with their hands the materials of the earth so that those materials might be useful. Such work is honorable because it is the way man conquers the varied resources of the earth and makes them available for our enjoyment.

Who are those who work with their hands? We think of the farmer who spends his life's energy cultivating God's soil so crops will be produced. We think of the engineers and workmen who have labored to build canals and locks in order to make the St. Lawrence Seaway and the Great Lakes suitable for ocean-sailing vessels. And we think about the steelmill worker, the miner, the baker, and the tailor — all whose work requires the physical efforts of hand and body.

Men engaged in such occupations are doing honorable work because they are toiling for the altogether indispensable — for daily bread. They are helping to provide us not only with bread and clothing and shelter, but also with cars, radios, refrigerators, and similar products. They are helping to conquer nature for our beneficial use.

I was vividly reminded on two occasions of our debt to those who work with their hands to fashion some of our modern products. I watched a movie that told the story of how a cash register is put together and saw for the first time the countless moving parts that make up the vital organs of the contemporary money-receiving machines. I also saw a TV set completely disassembled with all the hundreds of different parts necessary to make it work laid out before me. What an intricate job it must be properly to assemble many of the common conveniences that we often take for granted. We honor today all those who work with their hands — those whose work often involves delicate manual skills if not strenuous physical exertion. They are providing us with indispensable products for modern living.

II

We also honor all those who work with their heads; that is, those whose daily tasks primarily involve them in mental activity rather than in physical activity. Although thousands in our country are engaged in such labors, they are often overlooked on Labor Sunday, Included in their ranks would be not only the few philosophers we have, but also research scientists, writers, lawyers, teachers, government workers, economists, in-

ventors, psychologists, and we could list many more. They all work mainly in the fascinating realm of ideas.

Why do we select them for honor? Because most of them are diligently laboring to provide us with another indispensable for the good life; increased knowledge of our world and of ourselves. In some cases, they are using their imaginative powers actually to create new ideas and new knowledge. In other cases, they are using their mental abilities wisely to apply our present knowledge to current personal and social problems.

Those who work primarily with their heads have not always been respected by us. In the not too distant past they were labelled "eggheads" and that term became popular as one of derision and degradation. A recent national survey of teen-agers revealed that above all else they did not want to become "eggheads." If by that term we mean an intellectual snob, then, of course, we can rejoice in the opinions of the young people, but if by "egghead" the teen-ager was visualizing anyone who worked with his head and who took time to think, then we are in danger.

Fortunately, even while our country was still ridiculing the egghead, something happened that reminded us of the importance of the thinker. Russia put Sputnik in the sky. Almost immediately, all of the degrading talk about eggheads ceased. Instead our government became quite upset over the failure to produce top scientific thinkers; investigations were launched to discover what was wrong with our educational procedures. Russia's Sputnik helped to wake us up to the fact that we desperately needed more eggheads, not fewer. Recently, as a result, Congress passed the aid to education bill, giving our whole education system a long overdue shot in the arm.

May the day never come again when our society either looks with scorn upon or remains indifferent to our creative and challenging thinkers in any field — be it that of science, literature, education, medicine, politics, jurisprudence, economics, or even religion. Such individuals, disturbing and non-conforming as they sometimes appear, are serving all of us by their constant reminder that the door of new truth is ever open if we will but enter.

One had deeply to admire the persevering work of many of the genuine thinkers in our society. They often struggle on in the realm of thought without much reward except that which may come when they feel the priceless thrill and ecstasy of a new discovery, a new truth, a new insight.

One of Charles Kettering's favorite quotes comes from a unknown author who in the light of our ignorance of the universe wrote: "We are reading the first verse of the first chapter of a book whose pages are infinite."

Let us reverently honor not only those who by the work of their hands seek to conquer nature, but also those who by the use of their trained and disciplined minds are seeking to conquer the realms of mystery and to bring us closer to truth, wisdom, and reliable knowledge.

III

We single out for honor yet a third type of worker: the multitude of laborers in our world who toil not for daily bread, but for the spiritually indispensable, for the Bread of Life.

We are all aware of the spiritual worker who toils not with hands but with his heart to produce love and sympathy, kindness and faith; the worker who seems to conquer not the earth, nor mystery, but Heaven itself and brings a bit of Heaven to others. Those whom we would call "workers of the heart" are the ones who take time to bear another's burdens, to guide any who may be spiritually lost, and to comfort those who mourn. They are the ones who seek the products of love and joy, hope and peace.

We all stand in debt to those who

rrive to bring spiritual food to others. hink of the toilers of the hearts hom you have met in life: the labor- rs who brought you a word of en- ouragement at a time when it was eeded; the ones who lovingly watch- d with expectant eyes as you grew to dulthood; the ones who shared some f your concerns at a time when you lt life to be caving in. Such workers rovided not the indispensable mat- rial substances of life, but rather the dispensable spiritual gifts without hich life would have little signif- ance.

There are many in our churches ho in unseen and unrecorded ways gularly perform labors of love, la- ors of the heart. They make sure hat the sick are remembered with visit or a card; they call upon new milies in the neighborhood to invite hem to church; they faithfully teach the church school Sunday after unday. In various ways, they help share with others the divine pos- ssions they have received from God.

Jesus of Nazareth stands forth as ur Master-Workman. Being a car- enter, He was a worker with His ands. But above all else, He remains ur supreme example of one who was worker with His heart by bringing is faith and the good news of God's rgiving love to others. The results f Jesus' efforts were intangible pro- ucts: faith, love, hope, forgiveness, eedom, grace, peace. But those were he most real products in the lives of the men of His day and, indeed, they remain our most precious possessions today.

If we would follow the Master, we too will ever be workers with our hearts. Because of our age or a lack of physical stamina or mental ability, many of us are limited when it comes to working with our hands or with our heads. But the wonderful thing about Christian discipleship is that all of us — whatever our age or talents — can labor in the realm of the spirit. All that is needed is the kind word, the good deed, the loving heart.

We would honor today all those who by physical, mental, or spiritual labors are serving the needs of our bodies, minds, and souls. Blessed are we if we can be counted in their ranks, for in such labors one finds the inexpressible joy that comes from being a co-worker with God. Our church, our community, our world will be fortunate this fall if they find us eager to work not only with hands and heads, but also with our hearts, doing all to the glory of God.

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But, if we work upon immortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity." (Daniel Webster).

WE THREE

John B. Warman, First Methodist Church, Pittsburgh, Pennsylvania

Scripture: Exodus 3:1-10

Have you read the novel titled We Three? It is the story of a highly espected family. There are two rothers in the family. One brother s a devout Christian; the other is a etermined pagan. These brothers re totally dissimilar, except in a hared love for their aged father and common pride in the honor and reputation of the family.

No love is lost between the brothers. The pagan brother is quick to ridicule the Christian brother. He often says to him: "I am going to do thus and so. And you and your God had better like it, for the two of you cannot stop me."

This pagan brother is not unlawful,

but he stretches the law as far as he can. In the beginning, he is amazingly successful. Through shady deals he builds up a quick fortune. Then, as quickly, the fortune melts away. He finds himself at a point where he must either sacrifice the family honor or sell himself in virtual slavery to his creditors and mortgage the remaining years of his life to paying off an almost impossible debt.

It is at this point of utter despair that his brother finds him and encourages him by saying, "We three will pay the debt."

The pagan brother, struck by the thought of a third interested party, asks, "What three?" The Christian brother answers, "You and I and our God."

In that answer is struck the dominant chord of the Christian faith. The honor of the human family is redeemed and its debts paid by those who are joined together in service with God.

Other religions may seek individual salvation through the soul's union with God. The wise men of the East and the holy men of India may seek the redemption of self through an eight-fold path of virtue and the mortification of the flesh, beds of nails, the practice of Yogi, and the sacrifice of pride. But in our faith there is no solitary salvation. In our faith finding God means finding one's self related to the needs of others. That is, when you find God, He sends you to seek for me; when I find God, He sends me to search for you. Always, it is "You and I and Our God!"

The Scripture lesson tells of Moses, a man skilled in the ways of solitude. Consider how life had taught him to get along by himself. He was set apart from his family as a baby. He was raised as an outsider in a race-proud court. He became an exile in manhood — a shepherd in the wilderness. He named his first-born son "Gershom," for he said, "I have been a sojourner in a foreign land." This man was, then, very conscious of being separate and alone.

Yet when he met God, what was the first thing that happened to him? God bound him out in life-long bondage to his people. This man that could walk well alone was henceforth always to walk in harness. God said to him: "Come, I will send you to Pharaoh that you may bring forth my people." As soon as Moses found God, God sent him out in the service of others.

I

The story of Moses and the Exodus of the children of Israel from Egypt is an appropriate Scripture lesson for Labor Sunday for several reasons.

It is fitting because Moses was of the common people. During the last Presidential campaign, a great deal of effort was expended to tell us that there is no such thing as the common man. This was surprising to me. It reminded me of a teacher I once had. Every time she gave us a test she expressed the hope that "each and every one of us would earn a grade above the average." So long as the laws of mathematics hold, that will never happen.

There is the common man. More of us are of the common people than like to admit it. After all, how many men have a name worthy of remembrance beyond their own generation?

The parents of Moses were as common as people could be. In Exodus 2:1 we read: "Now a man from the house of Levi went and took to wife a daughter of Levi. The woman conceived and bore a son." We don't know their names, but we do know that son was Moses. Moses born of humble working people. He was born under a sentence of death and cradled in a rush basket.

The story of Moses is appropriate to Labor Sunday because he became the spokesman of working people who did not know how and did not dare to speak for themselves. This story is a warm and sympathetic account of a long strike, of a walk-out led by a valiant leader of labor. Not-

ce that this story is told, not from ne viewpoint of the laborers themelves.

II

It is, furthermore, appropriate for abor Sunday because the response nat was made by Pharoah to the abor-leader, Moses, is the very same esponse that management has too ften made to the spokesmen of abor. What was the answer of the haraoh to the plea of Moses? "The ame day the Pharoh commanded the askmasters of the people and their oremen, 'You shall no longer give the eople straw to make bricks, as herefore; let them go and gather straw r themselves. But the number of icks that they made heretofore you all lay upon them, you shall by no eans lessen it, for they are idle, erefore they cry, "Let us go and crifice to our God." Let heavier ork be laid upon the men that they ay labor at it and pay no regard lying words.'"

The tragic answer that has so often een given to labor is there: "Your aders are liars. They are misleaders. t is the idle among you who are gitators. Agitation will bring repreion and not concessions."

I remember when a group of men ame to see my father. Dad was a awyer, but he had been a coalminer. hese men were miners. They had oined a union and, in consequence, hey had been fired from their jobs nd evicted from their homes. They anted my father to talk with the ine superintendent, who had refuse to talk to them, and tell him that he would re-hire them they would uit the union. I don't remember how all came out. I only remember that as the first time I ever saw any onsiderable number of grown men rying like little babies.

When unions and management today find it hard to bargain in good aith, the reason is that too many ave such living memories. It was ot until well into this twentieth cenury that management, taken as a whole, moved very far from this position taken by the Pharoah 3000 years ago.

Yet it has not all been conflict. There has been class rivalry and class conflict, but there have also been countless individual acts of tender sympathy and compassion. That mine superintendent, who was so harsh in his official capacity, was as kindly and as generous a man in his personal relationships as could have been found anywhere.

It was the same with this story of Moses. There were good and kindly men on both sides of the fence. When the basket was drawn out of the bullrushes, the princess saw in it a baby boy some three months old. She knew that he was a Hebrew child. She knew the enmity that existed between her class and his. She knew that by her father's order the life of this child was forfeit. She knew that her father saw in this and in all such children a threat to the safety and well-being of the nation for which he was responsible and a threat to the civilization which his forefathers had laboriously constructed by the waters of the Nile.

The princess knew all of these things. Yet she could not bring herself to wish harm to this child. She took him home with her. Then when the Pharoah came to see this child, when he caught some inkling of what it is to be a grandfather and when this baby reached out and took him by the thumb, then the Pharoah proved not to be less cruel and callous. Thereafter we hear no more about the killing of male children of the Hebrews.

It is always so. When we stop talking in terms of labels and meet face to face, things begin to change. Labor and management are not irreconcilable opposites. They are people — fallible and capable, crotchety and kindly.

III

This is also an appropriate Scripture for Labor Sunday because the

results are eternally true. The Pharoah placed his reliance upon force. He had the strength and the power. He would not reason and he would not bargain; he would only command, repress, and attempt to compel.

Probably never at any other time had so great a preponderance of the world's power been directed by one man. There was, at that particular time in history, no combination of nations that had a chance of defeating the Pharaoh. Egypt was absolutely supreme beyond the shadow of a rival. The Israelites were not even a nation. They were a thoroughly subdued and beaten slave people. So humbled were they that they failed to rise in revolt even when their babies were taken for slaughter.

Yet all of the Pharaoh's power could not make a wrong cause right. Without justice, no strength could long prevail. "No cause is ever settled until its settled right."

Neither management nor labor can rest its cause upon power. Neither one can ever be strong enough to win. They do well to be less concerned about their relative strength than about their relative rightness.

It is well to recognize that the Children of Israel were not called simply to rebel against the Pharoah. God was not interested in punishing the Pharoah. Nor were they called simply to wander in the Wilderness. God was not interested in Wilderness highways. The Children of Israel were called of God to become something — to enter the Promised Land and to produce a better order! Psalm 105 says it this way: "He brought forth his people with joy, and His chosen with gladness . . . that they might observe His statutes, and keep His laws. Praise ye the Lord."

Neither labor nor management can today be content to remain in mere belligerence — in bickering, in answering goon for goon, and in quasi battle. But they, too, are called of God to come into the harmony of a better order. Neither a higher wage nor a higher profit is worthy goal for any man or any class of men.

We can all be as rich as Croesus and as damned as the Devil. We can pursue our selfish ends until we are brought to an end. The Children of Israel were called out of Egypt and into the Promised Land not to rule this world, nor clip coupons, nor build bigger barns, nor raise a living standard scaffold-high. They were called into the Promised Land that there, being rescued by the hand of God, they might live together as His children, and lead all nations into His way of life.

Nor has his purpose changed. He is yet more interested in what we are than in what we have and in how we live together than in the labels we wear.

Our scripture lesson tells us that God called Moses, and that when Moses answered, God said to him, "Come, I will send you to Pharaoh that you may bring forth my people."

I think that with reverence we can apply a fitting paraphrase and say that God called Management, and when Management answered, God said, "Come, I will send you to seek the welfare of Labor."

I think a second paraphrase is fitting. God called to Labor, and when Labor answered, God said, "Come, I will send you to seek the welfare of Management."

I think a third paraphrase is fitting. God called you, and when you answered, God said, "Don't come without your brother and don't come without your neighbor, but seek the welfare of these and you will be my child." In the Christian faith there is no solitary salvation. Always, it is "We three: you and I and our God."

TO WORK IS TO LIVE

Homer J. R. Elford, Trinity Methodist Church, Youngstown, Ohio

After spending forty years carving a livelihood out of the wilderness of an isolated spot in British Columbia, a man named Ralph Edwards was interviewed by Leland Stowe. That interview is recorded for us in the fascinating biographical account called **Crusoe of Lonesome Lake.** There are some paragraphs from the closing chapters of that book which I want to share with you.

Asked what his forty years of adventuresome experience had taught him, Edwards said: "One of the most important lessons is the immense satisfaction anyone feels in achieving difficult goals — in seeing something you've set your mind and hands to develop and mature; particularly if you've done it well, to the best of your ability under the circumstances. . . . A man gets his pleasure in taking pride in a job well done."

And then he adds this, which is the heart of the matter we hope to develop: "Of course, we never expected to get anywhere in the world without working for it. If anyone wants to achieve something, to make progress, he must go out and work for it. Even in the case of geniuses nine-tenths of their success is the result of hard work. We've done a lot of it here; a pretty big proportion of twelve and fourteen hour days, sometimes more. . . ."

Add to that testimony and philosophy the insight shared by Edna Ferber, the well-known novelist. She told of being at an airport in Dallis, Texas, and seeing Jascha Heifetz, the noted violinist. After chatting with him for a moment and learning that he was playing that night in a small town and crop town in Texas, she saw him disappear into a room which had been made available to him at the airport where he might practice for an hour between planes. Wrote Edna Ferber: "So perhaps it isn't so easy, after all. The thing that is true of this musician is true, too, of any musician, writer, composer, painter, singer, dancer, scientist, actor, who has, through the years, achieved a full measure of success. Figuratively speaking, they are all practicing, practicing in the little back room between planes."

This novelist tells us that people often ask her: "Do you write just when you feel like it, or do you wait for inspiration, or what?' So then you arrange your face into a form that resembles — you hope — a smile; and you murmur a venomous meaningless M-m-m-m-m. It's no use telling the truth, which is roughlyy this: Anyone who has managed to deliver his best as best he could through the long pull — not the flash in the pan, — but the long pull over the decades, that one has been working about 18 hours a day, seven days a week, 12 months of the year. The name may be Jascha Heifetz or Marian Anderson or Doctor Albert Schweitzer . . . or Dr. Salk. . . . He or she definitely is not working a five-day, 40-hour week. Weary, tense, often haggard, always hoping it will be perfect next time, next time, next time. . . ."

I

There are other sides to this matter, but we are seeking to emphasize the inescapable necessity of recognizing the important role which work plays in the happy, effective life. Whether one chooses to follow the goal of some Ralph Edwards who elected to spend his life proving to himself that it is possible for a man to overcome every obstacle of the wilderness and fashion from native stock nearly everything necessary to subsistence, or whether one chooses to devote his energies to some creative task which is designed to enrich the lives of others, the same basic

law prevails: **To Work is to live.** It means applying the energies of the body, mind and spirit in such a disciplined way that at the end of a day, or a week, or a year, or a lifetime, one can tally the score and point to a result and say, "This is my record of accomplishment; the result of my investment of myself, my abilities, the time which was given me."

In response to those who claim that they would do more if they could, Ralph Edwards' comments should have meaning. Appraising his accomplishment he said: "For almost everything we've done around here, we had to invent ways of doing it ourselves, as we came to the problem . . . a man can really do a lot of things — if he has to, and if he puts his mind to it. I don't think I have any more natural talent than a great many people have. What I did have was an awful lot of sheer necessity. The results convince me that **one of the biggest wastes in the world is the unexploited potentials of average human beings.** Almost all of us, I think, are perfectly capable of doing many more things, entirely on our own, than we ever imagine or attempt. At any rate, living in the wilderness has taught me many things about myself — some of them rather surprising to me."

II

There is a basic philosophy here which is of primary importance.

We know the absolute necessity of intelligent care of the resources of the body and of the mind, recognizing them as delicate instruments which deserve and demand proper food, rest and opportunities for recreation. We know, too that every man is entitled to laboring conditions which are free from hazards to his physical and mental well-being; that this involves a safe-working environment and a wage which will not only provide him with the necessities, but also those things and experiences which make for well-rounded living for himself and his family. But it may be that with the changes which our enlightened civilization and culture have brought we have lost sight of some of these values which we have been reviewing.

In too many instances the idea has developed that because it is now possible to use machinery to do many of the things which formerly required long hours of physical toil and because we live in an age when it is possible to get many things without always having to become actually weary or broken, some have lost sight of the emotional, yes, spiritual, necessity of that activity which is most adequatelyy described with this wonderful word "work." Lacking this insight many people are often unaware of their own potentials and so frequently draw away from any challenging adventure simply because they have never before confronted something big enough to stretch their nerve and sinew.

While we are exceedingly grateful that we live in an age when it is no longer necessary to spend endless hours doing those things which are necessary to our survival, the doing of which robbed our ancestors of the opportunity to choose vocations and avocations which would give them many of the satisfactions which life affords us; and while some of us deplore the notion of some, including many educators, that people should be made to work, not for what it will accomplish, but just for the sake of keeping busy, we do know that disciplined work is important to the formation of character and the achievement of worthwhile goals in life. Only through this employment of our full resources can we attain those levels of experience which often come under such headings as "peace of mind," "satisfaction," and "fulfillment."

One would hope that what we have been developing would now seem to be pointing toward some

uther definite conclusions about hat we have in mind when we say aat "to work is to live."

III

For one thing, we have been seek-g to convey our conviction that far om being something to be avoided s one might try to avoid a death-aling sentence meted out by life s a sentence for the privilege of liv-g, work is actually the gateway abundant life. Far from seeing how uch work he can get out of, the appy man tries to see how much can do. He knows from observa-on and experience that this does not ecessarily mean that the man is hap-est and most successful who is the ore active or who becomes the more xhausted. Activity which leads to khaustion may accomplish no more aan create more work, more prob-ms, resulting in chaos and destruc-on of lives and property. But work hich has a purpose and which is ttempted with the maximum effic-ncy and effectiveness, making every roke of the brush, every blow of e hammer, every line of the pencil, unt for something creative, can ring qualities of satisfaction which n be won in no other way.

Work Gives Meaning To Life

Or again, we hope we are making clear that man finds his real reason r living, that which transforms the utine, which often becomes drud-ry, to the upward spiral of achie-ment, only as he applies his whole ing — all his resources of body, ind and spirit — to the challenge some great creative task.

Dean Wicks in his book, **The Rea-n For Living**, compared the begin-ng of a person's life to the life his-ry of the barnacle. This creature es fastened to a rock or the bottom a boat. It inhabits a cone-shaped ell which has a hole at the top and little trap door which operates like e shutter of a camera. When sub-erged, the barnacle opens this door, retches a waving arm with clutching fingers at the end, and grabs, grabs, grabs, for chance morsel floating by. That grabbing existence constitutes the biography of a barnacle. In much the same way we make our start in life. Fastened on a home, we live to gather in what we want, with no regard for the feelings of any one. It is quite natural that we should take a number of years to outgrow this stage. That is why God has so fashioned our life-cycle that we should have the tender, loving protection of a home where our needs will be met with a minimum of effort on our part. But, unfortunately, there are some who never outgrow this "barnacle stage" of life. They are the people who fasten themselves onto other people or onto institutions, including the government, and continue to reach out their grabbing hands and spend their lives just taking in. To the best of our knowledge the barnacle never gives out anything for the welfare of anything else. That may be God's intended purpose for a barnacle, but we can be very sure that is not God's intended purpose for man — God's loftiest handiwork. Man finds his fulfillment only when he discovers some undertaking or cause of which he can say, "I belong to that!" That more significant the enterprise, the happier a man is in belonging to it.

Writing on his philosophy of life, Albert Einstein said that were it not for the joy of cooperating with kindred minds in the pursuit of the unattainable in science and art, his life would be empty. And sooner or later everyone must discover that the only thing which can give real meaning to life is the act of cooperating with other people to help something better become real. We were meant to be creative individuals.

IV

There are a number of ways in which each one of us may hope to experience life through work.

Acknowledging the inescapable

necessity to do some work because of the sheer need to sustain ourselves, it goes without argument that everyone must do a certain amount of "barnacle work" — reach out and take in at least enough to keep the body intact. That, as we have seen, is life through work on its most fundamental level. We have a most respectful sympathy for that person who, because of physical infirmities or some economic situation, is not able to do at least that much work.

But assuming that we have come to terms with the necessity of carrying on that physical activity which is required for sustenance, there is a second area of experience into which we owe it to ourselves to enter. That is to do more than is required for personal existence or that we find it necessary to do in order to win what we might term "the luxuries of life." This involves the quality of our workmanship as well as its quantity. It takes into account the spirit in which we do it, as well as the bare effectiveness with which we do it. Unless we add to our work this "elan vital" — this "spirit of life," it becomes drudgery for us and we become bores to those with whom or for whom we work. We are saying that in order really to find life through work one must look to it as an opportunity, through skills and tools, to express an inner feeling of dedication to God through the employment of one's abilities for the enrichment of all of life — his own life, the life of his fellows, and the very life of God.

Then consider this. Recognizing that there are many people who must spend their working hours at tasks which are not at all satisfying to the deeper areas of the soul and knowing that there are many people who work at jobs many people who work at jobs which have little or no romance to them, there is something they can do to fill this great void in their lives and something to satisfy the deep feeling that life really matters.

V

What we are about to say must not be construed to mean that if and when a person can't find all the satisfactions he wants in life through the job which earns him his living, he should immediately turn to philanthropic service. Unfortunately there have been too many instances where in people have used the doorways of some charitable or religious organization for rather selfish purposes — giving of their time and abilities, but only in a superficial manner because they had the wrong motive. They ask, "What will this do for ME?" rather than, "What can I do for those who are in need of leadership or help?" That quality of volunteer service is often the bane of a director's or minister's existence, for it peters out; it quits when the going gets rough; it lacks depth and sincerity.

On the other hand, how great can be the satisfactions which come to those who discover that because God has richly blessed them they are under moral obligations to share their abilities with others in His service. They are the people who, perhaps because they are creatively busy and happy and effective in their workaday world — in their homes, offices and shops — find a momentum of spirit which impels and propels them to pour themselves out in dedicated, wisely channeled, endeavor which enriches the lives of others. They are those whom the Psalmist had in mind when he prayed, "So teach us to number our days that we may apply our hearts unto wisdom." They so budget their time and their energies that they wisely use all of their resources for the glory of God and the upbuilding of His kingdom.

THE SACRAMENT OF LABOR

E. L. Allen, Andover Newton Theological School, Newton Centre, Massachusetts

Whether you eat or drink, or whatever you do, do all to the glory of God. 1 Corinthians 10:31.

The Middle Ages had their seven sacraments, and the Roman Church still has them. They accompany human life almost literally from the cradle to the grave. The Church receives the new-born child in baptism and administers extreme unction at the point of death. There was so much superstition and priestcraft about some of these sacraments that the Reformers followed the New Testament and reduced the number to two, those with which we are familiar, Baptism and the Lord's Supper. The Society of Friends has gone further and discarded even these two; they refuse to recognize any special times and hold that every occasion is one in which we should meet with God.

Perhaps we might admit what I would call certain unofficial sacraments alongside of the two recognized ones. It is to these Paul refers: "Whether you eat or drink, or whatever you do, do all to the glory of God."

Some of these unofficial sacraments are easy to identify. Nature, for example, is to many people a sanctuary in which God is to be found. The same is true of home and family life. In the rubbish-heaps of Egypt a scrap of papyrus was once found, with a sentence on it that purported to be a saying of the Lord: "Raise the stone and thou shalt find me, cleave the wood and I am there." There are two possible ways of undertanding this. One is to understand it as teaching the imminence of God: He is present in all things, even in stone and wood. But it is just as likely that the reference is to the craft of the mason and the carpenter. He offers to the Lord his daily work and so it becomes a sacrament of the kind we are thinking of. As he hews wood or cuts stone faithfully for the building of a house, Christ is with him as his fellow-worker.

I

Once as I was walking through the cobbled sidestreets of Nazareth, I came across a carpenter's shop and could not refrain from stepping inside and looking round. Of course, even in so conservative a country as Palestine the conditions of the craft had changed much in nineteen centuries. Tools are in use now that were unknown in the days of Joseph. Yet I must confess that in that workshop I felt nearer to the Gospel story than I had a few minutes before when making a tour of the so-called holy places. For the offering of Jesus on the Cross consummated a whole life in which He had done the Father's will, and the greater part of that life had been spent in a carpenter's shop not far from where I was standing. If we plead the example of Christ when we break bread and pour wine at the Supper, may not the workman also plead the example of those hidden years "when the Carpenter of Nazareth made common things for God"? Did He not then institute for us one of these unofficial sacraments, the sacrament of daily labor?

Our Puritan fathers are somewhat in disfavour now, but we should be much worse off without what we owe to their industry and integrity. Whether a man kept a shop, owned a business, or followed a profession, he thought of his work as being something more than a means of earning a livelihood. It was his vocation, the task to which God had called him, the sphere He had assigned him for His service. That word has now tended to become restricted and we confine it to the learned professions. The original reference was much wider. It stood for that work within the

world given to a man by God and meant to be used for Him. Whatever he did at that work was to glorify God; what fell within the economic system did not fall outside the kingdom of heaven. The sacrament of labor was a reality to such men.

II

But someone will be sure to lodge an objection at this point. It is all very well, you say, in a simple society where personal relationships set the pattern, to speak of glorifying God in your daily work, but in these days of large-scale industry such language has no meaning. The doctor, the teacher, and the nurse may be able to do this, perhaps even the carpenter and the fisherman, for they can see the bearing upon the welfare of men and women of what they do. But think of those thousands who pour out of the factory gates in the evening, those other thousands who feed a conveyor-belt all day long or tap, tap on the keys of a typewriter about something in which they have not the slightest interest. How can you expect that much of them? Can you ask them to do more than get through the day's work as honestly as possible and then begin really to live when it is over? The individual just does not count. He is caught up into some all-powerful combine. If he is to have any hope of resisting its pressure, he can only do so by surrendering himself to some equally all-powerful labor union.

I might suggest, in reply to the objector, that he is taking too gloomy a view of modern industry. It is not always as monotonous or as soul-destroying as this account of it implies, but I will waive the right of reply and accept the challenge as it stands. In what sense can we speak today of work as Christian vocation? In what sense ought we to be able to offer it to God in homage and gratitude? "Whether you eat or drink, whether you tend a machine, drive a street-car, or fill in forms in triplicate, do all to the glory of God." Does this version of what Paul says make sense? Are we just being sentimental when we talk, as we were doing a few minutes ago, about the sacrament of daily work? This is a serious question, and I want to offer three answers to it.

III

First, nobody finds obedience to this precept as difficult as did those to whom it was first addressed. For we know that the Corinthian church included slaves in its membership. And a slave was regarded not as a person but as a thing, a piece of property. If he married and had children they were not his own but his master's, and they might at any time be taken from him and sold. To be sure, some slaves were comfortably situated. A well-educated slave might even be private secretary to one of the leading statesmen of the day. But thousands of them worked in gangs in the mines, where they worked till they dropped dead and their were replaced by other poor wretches. Yet there were those among them who triumphed over so hard a lot in the name of Christ. They saw their fellow-bondsmen and their master in a light that shone from beyond this world and they gave service to their Lord.

That does not mean that slavery was justified. Not at all. So we come to the second point, which is that by these words of Paul we are challenged to change the nature of the work in which so many of our fellows must pass a large part of their lives. It is unhealthy and unchristian that men should earn their livelihood by one set of activities and actually live by another set that has nothing in common with the first. Yet is not that the position in which multitudes find themselves? For some of us it is easy to discern the God-given opportunity in our daily calling. Because we are so fortunately situated we are under an obligation to re-

ove what prevents others from shar-
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So we come to the final point.
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any other way, the possibility re-
ains open that we use it as partner-
ship in the suffering of Christ and pray that through Him it may avail for a good beyond anything we can see.

I have asked concerning the possibility of Christian vocation in our modern industrial society, the possibility of a sacrament of labor today, and have given what answers I can to the question. I do not suppose those answers are adequate. I know indeed that they are not. The final answer is given not in words but in action. It is as we enter into the work that is given us to do that we may hope to find God there. Let us not think that someone else's task is easier than our own or that if we were elsewhere we could do much better. Here or nowhere the victory over circumstances must be won. Said Marcus Aurelius: "Even in a palace it is possible to live the good life." Our trials are not those of the palace. We shall do better to think of ourselves as following in the footsteps of Him who learned in a carpenter's shop how to live with God, not as servant only, but as Son.

AITH AND DAILY WORK

E. Paul Hovey, The Federated Churches, Lewiston, Idaho

On Monday morning the average
ult moves into a familiar setting —
store, office, classroom, open field,
rm, salesman's route, kitchen, or
ndry. Here is where one works
d exchanges skill of hand and brain
r the income upon which the pre-
nt and future of the family depend.
We move on weekdays to what
ople who counsel students call our
cations" but what most folk are
t to term their "jobs." The title of
recent book, **Work and Its Discon-**
nts, discloses the well-known fact
at not everyone sets out Monday
rning with eagerness and joy. Our
rd "job" comes from an early Eng-
h word that means "lump." A job,
en, is a shapeless, pointless, mean-
gless task that is set before us and that we are required to do. This is what the day's work has become for many, a boring chore to be finished as quickly as possible. A "job" is a way to earn money enough to pay the bills and have enough leisure time to get some "fun" out of life, for there is certainly no "fun" involved in hours spent on the "job."

A "vocation" is contrasted with a job in that it means a "call." Orginally it was a call from God to perform a certain task. Some special types of work are still referred to as "callings." But this fact shows how we have lost the sense of vocation in what we do to make a living. How can the power of Christian faith be released in the world of work? What does going to work on Monday have to do with a

person being a Christian?

I

Our major role in life consists in the work we carry on day after day, year after year. The foundation and chief occupier of our time and energy is our work. Our attitude toward life determines much of what we do in and with our work. The prevelance of dishonesty is an illustration that much work is carried on as a meaningless, pointless job.

A magazine tells of a bright, cheerful young man of thirty who was well on his way up at the local bank. He went to work hours ahead of other staff members and sometimes returned after hours to labor away at the at the desk labeled "Assistant Cashier —Head Bookkeeper." Then one day he didn't show up at all. He was awaiting sentence after confessing to the embezzlement of $71,757. The authorities said it had been spent, at a rate of $307 a week.

His technique — simplicity itself — was to write fat checks to cover his bar and night-club bills and then to destroy them when they reached his department where he worked early and late. After investigation, the bank president sorrowfully said, "He just seemed to have a policy of buying for the house."

His sad and all too familiar tale indicates that for all too many people a new sense of values is needed. Although the majority of business employes are honest, dishonest employes stole $9.5 million from banks last year, whereas honest bank robbers laid their hands on a mere $1.3 million.

When it comes to rifling the company till, the armed robber is a piker next to the trusted employee. The professionals, whose lives are dedicated to crime, came out a poor second to the incidental office criminal in goods and money stolen last year.

Why do employes steal? It might be summed up as a distorted sense of their purpose of life, plus easy credit and installment buying which make it relatively easy to get into financial difficulties. The old-time triple incentive for embezzlers, "redheads, rum and races," has dropped to fourth place. Now the order runs: (1) to keep families together, including the payment of education bills; (2) to pay hospital and medical bills, and (3) to keep up with the Joneses.

II

Unless God's word comes to us through our work, it can have only a small place in our lives. The Evanston Assembly of the World Council of Churches stated; "Today many people are asking whether Christianity has any relevance to their daily work. They feel that there is a gulf between the church and its worship and their workday lives."

We need something that will enable us to see our work as a vocation and that to share in the world's work is to help sustain the world's life. Mankind can share in God's unfinished task of creation. We cannot create as God does, but we can help to carry on God's work of making the existing world better. It is one thing to work at a job; it is something more to meet Christian standards of workmanship. Life is a serious business, and living it as a Christian is hard, but deeply satisfying. John Oliver Nelson has said: "Your job can be your Christian vocation if what you do in it is worth while in society, for God calls no one to a trivial job. Your job is Christian if it takes the best you have to offer of skill and of will. It is Christian if it insists that you deal with people as children of God, never depersonalizing them. Your work is your Christian vocation if you can pray about your job on your job."

Everything depends on what your goals are. Christianity calls for the response of the whole person to Jesus Christ. The daily work by which one earns a livelihood is an important focal point for such a response. In the specific issues and decisions of his daily work, the Christian is tested in his understanding

d commitment to the Lordship of rist over all of his life. God's pur- se in our work can be achieved ly when we regard all workers as r brothers and when we care for e other fellow and try to under- nd him nd his problems.

When God does not speak to us in r work, our work loses it signif- nce and we begin to feel like Tom th in **The Man in the Gray Flannel** t who says: "I don't think I have willingness to make the sacrifices. don't want to give up the time. I'm ing to be honest about this. I want e money. Nobody likes money bet- than I do. But I'm not just the d of guy who can work evenings d weekends and all the rest of it ever . . . I'm not the kind of per- n who can get all wrapped up in job. I can't get myself convinced t my work is the most important ng in the world."

Of course, work isn't the most im- rtant thing — unless God's call is it. When He created mankind God d, "Be fruitful and multiply, fill earth and subdue it; and have minion over . . . every living thing t moves upon the earth." Man's rk is important then, for it is to ng the earth into subjection to the l of God. Instead of a civil engi- r speaking of his work as taming impersonal force called nature, he ght to view it as bringing some t of the earth into subjection to d's will and as a continuation of creative process of God. This pur- e includes the lumberman, the ner, the farmer, and all who work bringing order to the products nd in the earth or that grow upon The worker with people ought to so wrapped up in his work that convinces himself that making peo- Christlike through the way he s his work is the most important ng in the world.

III

The areas in daily work that re- re ethical and Christian decisions limitless. If God is not exerting His influence in our work we have little relationship with Him. Such decisions include the making up of expense accounts; the conflict between work standards called for by one's employer and those in the unwritten codes of one's fellow workers; the continued employment of a worker on humane grounds either after his full usefulness has been impaired by age or illness or upon the consolidation of two or more concerns; and drawing the line between truth and half-truth, between moderation and exaggeration, in advertising and salesmanship. Decisions of this kind search the heart, understanding, faith, and conscience of the Christian.

No work can bear its best fruit, whether on the farm, at the office, in the mill or factory, or in the home, unless it is done with the feeling that God stands at our work with us. When He is with us, there is honor, dignity and spiritual value in every job, no matter how humble.

We ought not to interpret God's standing with us in terms of ways to use God that we might be a success. D. H. Lawrence reflecting on Ben Franklin's famous creed, "God is the supreme servant of men who want to get on, to produce," complained, "Benjamin had no concern, really, with his immortal soul." Rather our relationship with God in our daily work ought to be such as to help us to sense the unity of self and to give purpose to our work.

Cameron P. Hall tells of lunching with a small group of businessmen who were both successful in business and genuninely concerned with applying ethical principles to their work. The conversation dwelt at some length on whether it is easier to be ethical after one has made the grade financially. Do ethics become good business only as one becomes relatively free from the need to pinch pennies? These men felt it was a real problem which suggests there are pressures to be met all along. Distressingly few people bring the Christian

faith into their daily work. Most people, when called upon to discuss what religion means, will refer to only one activity, that of church-going. A religion which stops there is terribly weak, too weak, in fact, to provide redemption of life in our present age. D. Elton Trueblood has said: "Christianity lives or dies, not by what goes on in the churches, but by what goes on outside them."

IV

The worker in office, plant, shop, field and forest, home and school is the point where the Church – for the worker is the Church–makes its main contact with the world. When a Christian worker leaves his tasks of the day, can it be said, "The Church was there." When he picks up his task on the following day, can it be said, "The Church is here."

Work viewed in the light of God's intention that people are to continue the act of creation and subdue and subject the world to God's will, gives the most menial task a Christian meaning. Faith and daily work become one. When the world is viewed in such a light, the possibilities of discovering God's call to us are almost unlimited.

We need to ask ourselves questions such as these: Is our work consistent with the serious purpose of God? Can we regard it as a divine appointment? Is it contributing to our own development and the service of our fellows? We need to look upon the work of others in the same light. Is the work we expect them to do, and the conditions under which we ask them to do it, consistent with their dignity and such that they can readily recognize their work as having been given to them by God?